of this silence, stability, immobility that we can base on it a force and energy which in our superficial restless state would be inconceivable. The opposition we make is mental and conceptual; in reality, the silence of the Spirit and the dynamis of the Spirit are complementary truths and inseparable. The immutable, silent Spirit may hold its infinite energy silent and immobile within it, for it is not bound by its own forces, is not their subject or instrument, but it does possess them, does release them, is capable of an eternal and infinite action^ does not weary or need to stop, and yet all the time its silent immobility inherent in its action and movement is not for a moment shaken or disturbed or altered by its action and movement; the witness silence of the Spirit is there in the very grain of all the voices and workings of Nature. These things may be difficult for us to understand because our own surface finite capacity in either direction is limited and our conceptions are based on our limitations; but it should be easy to see that these relative and finite conceptions do not apply to the Absolute and Infinite. ^

Our conception of the Infinite is formlessness,, but everywhere we see form and forms

surrounding
us and it can be and is affirmed of the
Divine Being
that he is at once Form and the
Formless. For here
too the apparent contradiction does not
correspond
to a real opposition; the Formless is not a
negation
of the power of formation, but the
condition for the
Infinite's free formation: for otherwise
there would